*171 591 844 /331 cont./ see, could occupy the lying-in room at the home of the parents-in-law. Although the people lived in monogamy and the father *171 ● 604 was the head of the family, the mother's brother was still regarded as equal to the father as a protector of the child and in [593] any case, if the father died, assumed all responsibilities until the children were grown. He, not the mother, was in charge of their property.

*171 601 Among all the tribes, older and younger brothers had different designations. The younger brother was on the same level as the cousin and had a name in common with him. The Bakaïrí *171 123 602 called me "older brother" and later in the third village also "grandfather"; the Mehinakú called me "uncle" (mother's brother). My traveling companions were always called my "younger brothers or cousins" and were also addressed in this way by the Indians themselves.

*171 583 585 Marriages were concluded without wedding celebrations; the parents, first the fathers, then the mothers, talk matters over, and the father of the bride receives /332/ arrows and stone axes; the bridegroom must also work with him in the clearing "to show that he knows how," he hangs his hammock above that of the girl, and everything is in order. That older men have young *171 582 wives and younger men older wives was clearly pronounced only on the Paranatinga, but not on the Kulisehu (this prerogative of the old thus appears only with the decline of the tribe). At least the few matrimonial unions with which I became more closely 586 acquainted in Maigéri were evenly matched. Divorce among the Bakaïrí takes place without any trouble, it was said, even if the husband is not in favor of it. "The woman leaves, perhaps he will catch her again."

*171 562 [593] I have spoken earlier about the division of labor between the sexes; cf. pp. 216 ff. The woman did not occupy an undignified position. The husband let her carry a larger load than he himself carried, he kept her away from the flute house where the men consulted, smoked, celebrated festivals, and where strangers were lodged, he was her lord and master/-- and he did what she wanted. When Martius says that the woman does not occupy an inferior position "in spite of slavish subordination as a result of

/262 cont./

601 In their kinship system the Bakairí distinguished parallel
605 cousins (paigo and koro or iri and iia, for men or women, respectively for male or female Ego) from cross cousins (pama and imiapi or eisambi and ierudu, for men and women, respectively for male or female Ego). The former were
601 identified with brothers and sisters, respectively. The term
• 604 referring to the father, chogo, was extended to the father's brother, and the term referring to the mother, seko, was extended to the mother's sister. On the other hand, the mother's brother, kogo, and the father's sister, iupuri, got special
601 designations. There were special terms for male or female Ego, in Ego's generation (as we have already seen), and in the first descending generation. Thus the children of male Ego and those of Ego's brother were called imeri, without distinction of sex, while the children of Ego's sister were called tekau and uasi, respectively for the boy and girl. For female Ego, her children, as well as the children of Ego's sister, were called imeri, while Ego's brother's children were uadoin and uasi, respectively for boy and girl. In the second ascending
[603] generation, the grandparents were distinguished according to sex, being called tako and nigo, respectively, for man and woman. In the second descending generation a single term, iveri, designated all individuals.

582 Marriage between cross cousins was common but not preferential. According to the data we obtained, there do not
606 seem to have been among the Bakairí any special rules concern-
591 ing residence or taboos referring to the father-in-law or mother-in-law, or moieties or clans. Marriage was usually monogamous,
595 although polygamous unions were allowed. Judging by the Xinguano tribes, it is probable that such polygamous unions assumed the form of a sororate.

784 /263/ The life cycle of the Bakairí was characterized by a series of seclusions, or uanki ("confinement"), during which individuals were protected against the numerous supernatural dangers that surrounded them.

61 There appears to be no evidence that the Bacairí
601 had clans or moieties. The kinship nomenclature is of the bifurcate merging type with parallel kin merged with lineal kin and with separate terms for mother's brother and father's sister and for cross cousins. (See chart 3.) The kinship terms in ego's generation and in the children's generation are dis-
582 tinct for men and women. Beyond the bar prohibiting marriage between anyone called brother, sister, parent, or child, there were no special rules governing marriage. Cross-cousin marriage was
591 common but not preferred. There were no resi-
606 dence rules or avoidances of the mother-in-law or father-in-law. As the Bacairí lived in large com-
592 munal houses, marriages often took place between
[582] young people brought up in the same house. After
[591] marriage they would take over a section of the house as their private quarters. The Bacairí say that families could move to another house with the
595 consent of the house elder. Although polygyny was permissible marriages were generally monog-
593 amous. The father and the father's brother had
604 great authority and were highly respected. Younger brothers were not permitted to joke or play rough with their eldest brother. The mother's brother and father's sister were also respected but
593 less than the eldest brother. The relationship
835 between brothers and sisters was one of great respect, the informant saying that incest was unthinkable.

THE LIFE CYCLE

BIRTH (ERASÊLLI)

843 Pregnancy (*enokúa*) was recognized as being
[842] caused by sexual intercourse. In advanced pregnancy a woman was not permitted to eat the flesh of such large animals as deer, capybara, or
844 tapir. When the time of delivery drew near a portion of the house was screened off, where the woman gave birth and remained secluded until the normal menses began. The expectant mother was assisted by her mother and other female relatives,
[256] a shaman being called only in cases of difficult birth.

A woman gave birth in a squatting position, the midwife holding her under the arms and gently pressing her stomach. Sometimes the stomach and back of the woman were bathed with poultices made from boiled cotton leaves. It was the duty of the woman's mother to cut the umbilical cord.